

THE DEFENDER

Volume V

Wichita, Kansas, March 1931

Number 11

Defenders' Song, "Faith of Our Fathers"

Defenders' Motto, "Back To The Bible"

Modernism, "No Respector of Persons"

Rev. George Powell, whose labors in the Ivory Coast are made possible by the gifts of Defender readers, now stationed at the town, Bouake, writes regular, interesting letters of the work there. Mr. Powell works under the direction of Rev. R. S. Roseberry—both of these gentlemen being well known to Defender readers and in African missionary circles. In his last letter, Mr. Powell has this to say about William Wade Harris, the strange "Black Prophet" who had such a brief, dramatic preaching career in the Ivory Coast in 1914.

"I have marvelled over and over again at the results of the preaching of that God sent instrument, Prophet Harris. There are many things concerning him which simply cannot be understood. What a monument to his labors! What a spectacle this is! Many times, in wonderment, I have asked the question—'How?'"

Harris turned the whole area that he touched "upside down." He knew but one message—a supernatural Book and a supernatural Christ. The message and strange manner of the man caught fire. He would always say, "Build church buildings; white men will come later and tell you more about these things." Below is a picture of a typical Harris church; it is reported that more than 200 of these were erected. Patient, black congregations, devouring the few Gos-

pel crumbs left them by Harris, waited ten long years before the first white missionaries appeared. That the Harris results should have been permanent after ten years, seems incredible—but true.

Into these Gospel centers are rushing wolves garbed in sheep's clothing—Modernists, who are spreading their wicked, heretical teachings. Rev. Powell tells of a conversation with a Modernist missionary, a graduate of a prominent American seminary, who is deliberately spreading heresy, thus betraying Harris churches and converts.

Mr. Powell asks: "Do these natives need Darwinism? I believe the natives are one step ahead of the evolutionists in that the evolutionists try to tell us we come from the monkey, but the natives say we will become monkeys, that is, some time ago man sinned and became the red monkey which is so plentiful out here. This is what the natives believe."

What a criminal thing Modernism is, to blast the simple faith of the untrained black mind which is seeking so earnestly for the light. Let us pray up, and speed up evangelization of the Ivory Coast with the pure Gospel as rapidly as possible. Here is a real challenge. Designated gifts for the Ivory Coast work may be addressed to The Defender.

Immorality and Revivals

Revivals are interesting time-pieces. They function with the exactness of a Western Union clock. They show God's dealings with the race. God's method, in every crisis, is a revival of supernatural religion and revivals always come through the faithful preaching of a Spirit anointed ministry.

The arm of judgment always falls following a sweeping revival and revivals are invariably born in periods of festering immorality. The world goes "hay-wire," and here or there God has a faithful voice which begins to cry out against the sin of the generation. The conscience of the people begins to be exercised and the revival is on.

Noah's day was a day of immorality. "The sons of God," fallen angels, looked upon the daughters of men, and there develops an illicit union between fallen spirit beings and human women. A great race of giants developed and the human family became so putrid that it "repented God" that he had made man. In the midst of this condition there came a revival of faithful preaching and Noah was the man who held the public meetings. The period of immorality was accompanied by a revival.

Abraham's day was a day of immorality. Vicious pagan priests introduced a system of desecrating the human body, into Sodom and Gomorrah. God had a faithful prophet who did everything in his power to precipitate a revival. He gave his testimony, not with much success, but he gave it.

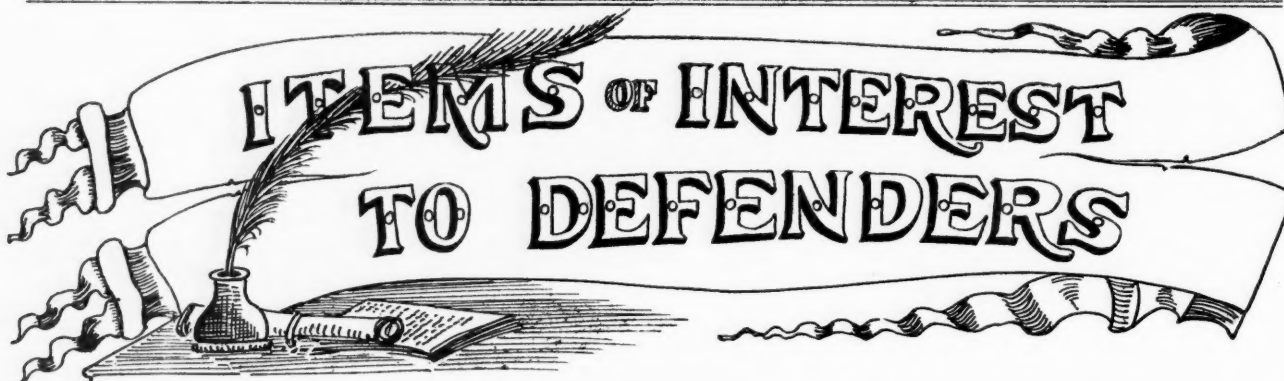
Ancient Nineveh was in a hopeless moral condition. God had his messenger. Jonah was a faithful preacher. Nineveh was saved because the revival caught fire.

England had gone to moral smash in Wesley's day. The country was in a condition of moral collapse. But God was not without His evangelistic messengers and it is a matter of historic record that the Wesleyan revival saved England. The period of immorality was accompanied with a revival.

Coming down to the present hour: That the world is passing through a moral lapse will not be disputed. Moral foundations, the world around, are being dynamited. We look out upon the world and it looks black, but remember that it is in just such periods of history as this one, that revivals have been born.



A HARRIS CHURCH



F. M. MESSENGER, that veteran of the Cross, journeyed from Chicago to the City of God, February 5th. His life was rich in spiritual fruition. He started Gospel currents flowing which will flow right on through the years.

BISHOP JAMES CANNON JR., is suing William Randolph Hearst, newspaper wizard, for \$5,000,000 for "false, scandalous, defamatory and malicious libel." Hearst and Cannon have real differences of opinion, but Hearst had this to say of the Bishop one day last month: "I am sincere in saying that I consider him to have the best brain in America."

ANNIE WOOD BESANT, guiding spirit of the Theosophical Society, was once an atheist, once a socialist, and once the wife of a young preacher. Not long did she remain the wife of an English country vicar. She left for the city and read the big book, "The Secret Doctrine" by Mme. H. P. Blavatsky, founder of Theosophy. Besant succumbed to the strange teaching. In previous incarnations she believes she has been sister and wife to the same being; husband, son and son-in-law to another; King of Southern and Northern India. At present she is an energetic old lady of 83, ruler over some 43,000 scattered Theosophists. The United States knows her as the lady who recently loaned us a young man by the name of Jiddu Krishnamurti, who was advertised as "the new Messiah."

FRENCH SCIENTIST, Esnauet-Pelterie, is in the United States seeking funds and encouragement with which to prepare a successful lunar landing on the moon or some other planet. He addressed the Interplanetary Society in Manhattan last month and predicted that the journey to another body would be made by rocket or otherwise within 25 years.

HOW FAR should an army officer go in delivering an address as a private citizen? The officer was Major General Smedley Darlington Butler. The place was Philadelphia. The story was, that a friend of his recently roared through an Italian rural district with Mussolini at the wheel of a motorcar. A little girl ran across the road. The speeding car dashed her to death, and Mussolini, not stopping, was reported to have said: "What is one life in the affairs of a State?" Butler also charged that "mad dogs are about to break loose in Europe." He said that Mussolini was "polishing up all the brass hats in Italy." Mussolini roared: "I have never taken an American on a motor car trip. . . . Neither have I run over a child." Secretary of State Stimson apologized, "Sincere regrets." Mussolini quickly "considered the incident closed." But the anti-Fascist newspaper, **NUOVO MONDO**, published in Manhattan, blurted that the alleged accident actually took place at 2:30 P. M., September 14, 1930. Says the paper: "Everybody knows about the case."

MAHATMA GANDHI, of India, is a puzzle to the whole world. In the heat of doing things to upset England's grip on his land, he stopped suddenly one day last month, and went into a trancelike silence for a 24-hour "sacrament." He refused to utter a word or eat a morsel. His friends say that this gave him "a chance to meditate, pray, examine his conscience and commune with God." The self-imposed isolation was followed by five days of active work. He wears only a loin-cloth, eats cracked uncooked corn, raisins, and milk curds. His favorite pastime is running his spinning-wheel. India is in process of developing a new national consciousness, which may result in England losing her. And, at this crisis moment, the world is watching strange Gandhi.

TOBACCO is not a vegetable. It contains virulent poison. It is a filthy habit. Its three billion annual cost is an economic waste. It is ruining thousands of boys and girls. It enslaves womanhood. It is the cause of much youthful crime. It fosters carnal cravings. How can Christians afford to use it?

FRANCE is the second largest holder of gold in the world. She has almost as much gold as all of Europe combined. The United States and France have sixty percent of the world's gold.

TO PROTECT her gold, France has one of the largest standing armies in the world. Roger Babson, in a recent statistical report said that in the event of another European war, France and Italy would be responsible for it. We read: "War debts of the allied nations may be the cause of trouble. Some nations may default and declare war as a way out of the situation." The Babson report hinted that such a war would be strictly a European "broil" and that the United States is not interested in war.

THOSE WET POLITICIANS who have been shouting wildly about the Wickersham report, got their enthusiasm punctured when they read that the President's Crime Commission is **OPPOSED** to (1) Repeal of the 18th Amendment, (2) Restoration in any manner of a legalized saloon, (3) Federal or State governments going into the liquor business, (4) Proposal to modify the National Prohibition Act so as to permit the manufacture and sale of light wines or beer. Not so wet, eh?

ONE HUNDRED AND FIFTY SEVEN newspapers in the United States were quick to publish "My Experiences in the World War" by General John Joseph Pershing.

WHAT A MERCY that we are in Christ's hands! How often we may sin and never be conscious of it, but Christ sees it at once, and meets the need in virtue of His blood, so that the sin never reaches the throne of God. —Andrew Miller.

HEARST NEWSPAPERS ears are still stinging from the boxing Charles Lindbergh gave them a few months ago when he gave all other newspaper systems pictures of his baby only after each signed agreeing not to give the photograph to any Hearst publication. From Mr. Hearst's private secretary went telegrams a few days ago to all Hearst editors: "Some of the papers are printing trivial items relating to Lindbergh. As he has shown himself distinctly unfriendly, Chief cannot see any reason for helping any publicity efforts relating to him."

WHILE LECTURING Yale students in journalism recently, Walter Lippman, scholarly editor of the *New York World* predicted the early passing of "yellow journalism." Said he, appealing for press dignity, "When everything is dramatic, nothing after while is dramatic."

MUSSOLINI received so many Christmas gifts, that he has had to keep them in a museum. He has made public announcement that hereafter he will receive no gifts.

ON DECEMBER 29th, 555 male and 26 female prisoners at San Quentin Prison, California, received diplomas in correspondence courses, mostly by the University of California extension division.

CANADA has adopted the policy of lashing convicted bandits. In one morning in a Winnipeg court the judge handed out twelve sentences ranging from two to twenty lashes, accompanied by long prison terms.

THE RELIGIOUS BODIES of the United States number as follows:

Roman Catholic	13,306,800
Baptist	7,859,626
Methodist	7,237,449
Jewish	2,930,332
Lutheran	2,826,658
Presbyterian	2,482,498
Episcopalian	1,366,262
Disciples	1,275,617
Congregational	859,901
Reformed	577,427
Minor Bodies (aggregate)	3,659,619

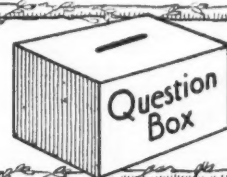
DURING a recent landslide in France, we read, a golf course disappeared. This brings the total number of missing links up to two.

A COMMISSION of the League of Nations reports that there are "no fewer than 4,000,000 slaves in the world today; probably the number is nearer 6,000,000." China has 2,000,000. Arabia has 700,000. Liberia has thousands.

MUSSOLINI says: "By the year 1950 Italy will be the only country of young people in Europe, while the rest of Europe will be wrinkled and decrepit. People will come from over the frontier to see the phenomenon of this blooming Spring of the Italian people."



GOUTHY'S FORUM



"How do you account for the fact that the God of the Old Testament seems to be a hard cruel God while the God of the New Testament is revealed as a loving Father?"

The questioner in raising the question of seeming difference between the God of the Old Testament and the God of the New Testament has well asked "seems to be" etc.

In reading the Old Testament one needs to keep in mind the fact that God was dealing with men who lived in a day of more or less crude beginning. Light was much less than at the present, and God in dealing with free agents is always confined to the capacity of those with whom He deals. He must speak down to the ability of individuals to comprehend, and He must adapt His methods to the times in which men live. In other words, He must reach us as we are and where we are.

Beginning with dim light each successive period has been marked by an increase of light until at the present moment men enjoy the full splendor of gospel revelation. This light could not have come sooner because men were not capacitated to receive it. This is exactly what the Apostle Paul was saying when he said to the Athenians, "the times of this ignorance God winked at; but now commandeth all men everywhere to repent." And exactly what Jesus meant when He said, "If I had not come ye had no sin; now that I am come ye have no cloak for your sin." The coming of light raises the standard of moral rectitude and increases the capacity of individuals to receive revelation.

The God of the Old Testament is the Father of the New Testament revealing Himself according as men were able to receive Him. As a Father He is ever solicitous for the highest good of His own, and if His method in the Old Testament seems a bit hard it is because there was no other way of teaching the disastrous consequences of sin and the rich rewards of right living. He is the God of love in both Testaments. To appreciate this, one must remember that love can, by its very nature, never stop short of the highest good of those to whom it is manifested, and even though at times, the method of accomplishing the highest good of those loved may seem a bit hard, love cannot stop short of the accomplishment until every resource at its command is exhausted. Let the questioner read the Old Testament with this truth in mind and he will probably have no trouble finding the God of love revealed in the Old Testament as well as in the New Testament.

"Please explain II Chronicles Chapter 6 Verse 36."

The verse to which the question refers is found in Solomon's dedication prayer and reads: "If they sin against thee, (for there is no man which sinneth not)."

The "if" at the head of the passage implies that some do not sin, hence I suppose the questioner's difficulty is with the seeming contradiction found in the parenthesis.

I may be able to make clear what Solomon had in mind by the use of an illustration. Suppose an official were invited to deliver a dedicatory speech upon the occasion of the completion and opening of a state institution for the insane and in the course of his address were to say: "if any of our citizens become insane (for all our citizens are insane) we are dedicating today an institution calculated to render the best scientific attention and service to such cases, etc."

Upon reading the speech we would at once understand the speaker as saying, "if any of our citizens become insane, (for any of us may become insane)." The "if" implies that all are not insane, but that any may become insane. This is exactly what Solomon had in mind as verse 39 will show: "forgive thy people which have sinned against thee."

That this is not a far fetched interpretation will be shown by a careful reading of the Hebrew text. The English translation does not make the meaning as clear as it might, but the meaning is there, implied, as I have said, by the use of the word "if" at the head of the passage.

"While our Pastor is orthodox on all questions having to do with what I understand

to be the fundamental truths of historic Christianity, he is so ultra radical on questions which seem to me to be purely personal that his preaching is so harsh and dictatorial that he almost always fails to feed my heart and I frequently go out of a service so resentful that I feel I am worse by having gone. I am sure I am open to light and conviction, but I resent being clubbed into a position which I do not feel is essential to my spiritual life. What would you advise me to do? Should I hear him anyway, or am I worse off by hearing him? Sometimes I feel I would be better off by not hearing him."

My dear Sir, you have my sympathy! To carry a heart to Church crying for the "bread of life" and be pelted with the stones of dogmatic verbosity is not only distressing and disappointing, but is the last word in religious homicide! Such a Pastor (God save the name!) is as surely a murderer as though his hands were dripping with human blood. Of the two I am not sure but that physical murder is the lesser crime. The killing of the body has to do with time, but to kill spiritual life, either by failing to feed it or by direct attack, has to do with eternity.

Your Pastor, like so many others, seems to have lost sight of the fact that his business is with Spiritual first Causes and not, like the Pharisees of old, with the washing of cups and platters and with nice distinctions concerning the width or narrowness of phylacteries which, in their judgment, indicated holiness or unholiness. To that crowd the Lord said "Ye hypocrites — in vain do ye worship me, teaching for (Turn to page 15.)

Mothers or Females

The press recently carried the story of the disappearance of a fifteen year old girl who was allowed to go unattended on a shopping trip to one of our great cities. The story goes on to say that the mother of the girl was "prostrate with grief and nearly insane with fear." While my heart responds to this mother's grief, there are a few things I'd like to say: things born of a soliloquy as I sat quietly in my hotel room amid the lengthening shadows of evening.

With all our boasted "culture and scientific advancement" which we say is responsible for a "new freedom," and a new "standard of living" we have not improved upon God's original order of things. He made mothers, more than anyone else, responsible for children. A man may put "the devil into children," but in ninety-eight cases out of a hundred a good mother can love, and train, and pray the devil out of them. But here is the rub. The modern woman has her head so full of politics, and clubs, and bridge, and business that she gives less attention to her offspring than the average old cow gives to her calf! Imagine an old she bear allowing her cubs to ramble over the mountains "unattended." To all who know nature such a thing is unthinkable. The modern city is a thousand times more dangerous to the inexperienced youth than the mountain fastness is to a cub bear.

Our Fourth of July orators have given us a great deal of bunk, and verbal sob stuff about the "glories of motherhood." Whenever these sentimental spell binders want to turn on the faucet which controls our crocodile tears they give us a burst of tremulous talk about mothers being the "sacred things in the world," and remind us for the 'steenth time in one linguistic eruption that the "hand that rocks the cradle rules the world." (And that is probably why the hand that rocks the modern cradle has rocked the world until a whole generation knows about as much about home, and love, and the sacred things essential to the stability and progress of society as a horse knows about the dead languages!)

That mothers are "sacred," and well nigh all powerful, I freely admit, and glory in it, but let it be remembered that mothers are "the holiest things alive" only when they are the embodiment of intelligent, noble, sublime, spiritual womanhood and love. When she is just another female of the species spending her time at bridge, and teas, and endless soirees she deserves no more credit for being a mother than she does for having a mole on her shoulder or an ingrowing nail on her great toe!

For years I have advocated a law prohibiting a man with a communicable disease from marrying and by so doing breed lust and vice and crime into an oncoming generation. But along with that law we should pass another prohibiting a woman from getting a marriage license who cannot cook a decent meal, properly keep a house, know her body, the sacredness of all its functions, how to care for it, love, and know how to properly care for children, know how to sacrifice a career on the altar of a great passionate love, and finally know how to devote herself to her home so that it will be the most attractive place in the world to her husband and children. This, to thoughtful persons, madam, is the greatest of all careers.

The Plan of Evangelizing South America by Radio Wins Instant Favor

God is marvelously pushing forward this faith project for missionary broadcasting in South America. Radio Station HCJB at Quito, Ecuador, will quickly become a reality if the interest and enthusiasm of its friends throughout the nation is any omen.

The uniqueness of the plan and its sheer worth seem instantly to bring favorable response from these audiences and individuals who hear the story of HCJB—its inception and plan of fulfillment. Defender readers who read last month's article in this magazine regarding the high and holy objectives of this pioneer radio project for missions have written many letters glowing with vital interest.

A pastor in New Castle, Pa., writes: "I think it is a wonderful opportunity to evangelize by radio." From Chicago, Illinois, a friend writes: "I cannot conceive of a surer or more economical way to 'cover' practically all of South America—even to its remote most inaccessible portions; and may we wake up to the marvelous opportunity."

Special services on behalf of Radio Station HCJB are being conducted throughout the Southwest using Oklahoma City as the "hub" of the wheel. Dr. E. F. Webber, dynamic and virile preacher from Los Angeles, California, has been speaking in these Defender Missionary Conventions. The plan has been for Dr. Webber to take the first two or three evenings to bring powerful missionary messages and lay a solid foundation of general missionary appeal and challenge. On the last night or so, Mr. Clarence W. Jones shows his missionary moving pictures of Ecuador taken by him recently while on a survey trip to the field. These unusual pictures simply capture the crowds, and most strikingly present the thrilling story of Radio Station HCJB. Next month we shall fully describe these missionary moving pictures to Defender readers;—in themselves, they constitute a great stride forward in missionary methods compared to ordinary stereopticon slides. It is to be hoped that Defenders throughout the country may have the opportunity of seeing these pictures—nothing like them has ever been produced.

The two nights given to the showing of these pictures at the Oklahoma City Tabernacle packed the building with the largest week-night crowds seen up to that time.

At Amarillo, Texas, a four day convention was held by Dr. Webber and Mr. Jones. The crowds increased by great "jumps" from 400 the first night to 2,000 the last night. A friend there wrote us, "I am deeply interested in HCJB, one of the greatest movements this age has ever seen." We

express our thanks to the "flying parson," Rev. Jack Neville, who is pastor of the spacious Fundamentalist Tabernacle where our meetings were held.

While continuing to assist Dr. Winrod at Oklahoma City, Dr. Webber and Mr. Jones are scheduled to conduct several brief, yet vital, missionary conventions in the Southwest. This intensive campaigning seems to make inevitable the use of an aeroplane in the near future to cover the distances mapped out; thus we shall in reality give "wings" to the Gospel.

Some of America's religious leaders who are "radio minded" and who have been quick to cooperate with every progressive movement with a spiritual objective have had these things to say about our plan:



Rev. C. W. Jones

"Clarence W. Jones needs little introduction in religious and missionary circles. His sterling character; his executive ability; his resolute determination, combine to inspire confidence as to the inevitable success of the 5,000-watt HCJB Radio project in Quito, Ecuador." **Dr. Gerald B. Winrod.**

"I am so persuaded of Mr. Jones' ability to carry through a task to full fruition, that I am putting my entire organization behind his South American Radio Missionary broadcasting project." **Luke Rader.**

"It is a real pleasure to be able to heartily

THE DEFENDER

Gerald B. Winrod, Editor-in-Chief
A. P. Gouthey, Associate Editor

PUBLISHED THE FIRST OF EACH MONTH

Contributing Editors

A. Z. Conrad, George McCready Price, Mark A. Matthews, Paul Rader, Keith L. Brooks, Oswald J. Smith, Dean C. Dutton, Newton N. Riddell, Lester H. Davis, E. L. Quigley, Howard Snyder, M. R. Starbuck, Paul W. Rood, George D. Blomgren.

Subscription Price, 50c the Year; 27 months \$1.00

Address all communications, except those relating to advertising, to:

THE DEFENDER MAGAZINE
Wichita, Kansas

For advertising rates, write to: The Religious Press Association, 325 North Thirteenth Street, Philadelphia, Pa.

Entered as second-class matter January 22, 1927, with the Post Office at Wichita, Kansas, under the Act of March 3, 1879.

ly recommend the work of Clarence Jones and congratulate him on the great Missionary forward movement in connection with the radio station in Ecuador."

Homer Rodeheaver.

"Radio for missions; what an opportunity in this day and age! Let us carefully consider this great privilege given to Clarence Jones by the Ecuadorean government and support it by our prayers and means."

Paul Rader.

"Mr. Jones' plan to erect a radio station is adopting an unique method for evangelism in the history of missions. I am sure it only reflects the sincere passion of his heart to get the message as quickly as possible by every available means to the 'other lost sheep.'"

Robert "Radio" Brown.

Newspapers and magazines throughout the country are beginning to look upon Radio Station HCJB as "news." The Time (News-magazine) for February 9 suggests that our project "Seems to have stolen a march on other foreign missionaries . . . Clarence W. Jones of Oklahoma City, missionary scouting in Ecuador, has gained a 25 year permit for a powerful station HCJB at Quito, Ecuador's capital. Programs will be evangelical and educational. A concession to the Ecuadorean government: 4 hours a week for agricultural data, weather reports, political news."

The Chicago American and the Chicago Daily News recently carried this news "squib":

"A high-powered radio station, to be designated as HCJB, will be erected and operated in Quito, capital of Ecuador, S. A., according to officials of the Chicago Gospel Tabernacle.

"Arrangements for erection of the station have been made by Clarence Jones, formerly radio program director for Paul Rader in broadcasts through WLS and WJJD. Mr. Jones has just returned to Chicago after securing a permit from the government of Ecuador for twenty-five years' operation of the station. It is planned to start construction next summer."

Thus Radio Station HCJB forges ahead! Forty-two radio preachers were asked to celebrate "South American Radio Week," during February 15 to 22 by reading a series of specially prepared announcements concerning HCJB. Stations in Alaska, Canal Zone, Canada and the United States were included in the list of those whose radio preachers were asked to cooperate.

For God's Glory—for the salvation of souls—for the bringing back of the King—we want you to pray that Radio Station HCJB shall continue under "full sail" to the harbor of successful, spiritual completion.

For further information address Clarence W. Jones, Hickory Top; Shawnee Road; Lima, Ohio (the New National Headquarters in the United States for HCJB.)

Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. Deut. 32:1.

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The Gospel Compared With "Caodai-ism"

By, Missionary Paul E. Carlson
Vinhlong, French Indo-China

Mr. Carlson writes the Editor as follows: "The Defender has come regularly and we greatly appreciate it. Your article, 'The Necessity of Foreign Missions' was indeed timely. Not only is it time for every believer to become a missionary, but it is time for every missionary to become a believer. I cannot understand the motive of the Modernist who brings his 'social gospel' to a heathen land."

"Caodai-ism" is the new, vicious religion of French Indo-China. Mr. Carlson's article is both interesting and inspiring.

"Time is money" seems to be a popular slogan in America, and even Europeans seem to have come under the sway of the spirit of rush and hurry that characterizes this age. Not so with the Oriental. The Annamese motto would seem to be: "If you can't do it today, do it tomorrow, or next week"—an attitude which grates on the average Westerner. The Annamese, however, believe in being on time; I know of some Christians who get up at 4 A. M. on Sunday in order to be at church by 7:30. They arrive at 6 o'clock and wait an hour and a half for the preacher to put in his appearance.

So it was the day we decided to make our trip by boat to Ninh Thuan. I had hardly opened the doors when in stalked several native Christians and asked if we were about ready to start.

"But I understood we were not going until noon," I protested.

"Oh, we've changed our minds; we must go now in order to take advantage of the tide. If we wait it will be too late."

No preparations. How could we possibly get ready? Breakfast must be prepared and eaten, the children gotten ready, food, bedding and utensils brought down to the boat, etc. Satan whispered "Don't go." He had a purpose in hindering. We didn't listen though and the next hour was spent in rushing from bedroom to dining room, to kitchen, to auto, to boat. American "pep." In the meantime the natives sat in the living room, their feet drawn up under them, and talked languidly in true Oriental style.

A good tide helped the three rowers, and soon we were well on the way toward the out station situated on the other side of the treacherous Mekong. With us in the boat were several Vinhlong Christians as well as Mr. Tram, the ordained pastor of the Vinhlong Church, of which Ninh Thuan is an out station. This work was opened about a year and a half ago, when one of the Christians offered his house as a chapel. During that time the work has progressed but little and for two reasons, viz. the flesh and "Caodai-ism." Of these two enemies the former is the more formidable and has done much to hinder the advance of the Gospel in this neglected area. For many months several Christians had failed to walk in the spirit, and in consequence they "fulfilled the lusts of the flesh." The Holy Spirit could not work and the Church was at a standstill. The Vinhlong Church had been much in prayer that these folks would get right with God, and the answer came several weeks ago when differences were made up and sin confessed. Praise God! Now He was able to work and deal a blow at the other enemy, "Caodai-ism."

"Caodai-ism" is sometimes called the "religion of the one eye," for in its temples, in the front center, one may see a large picture of a single eye peering out from a background of clouds and stars. This eye, which one of the leaders of this religion described to me as "The Great Intelligence" looks knowingly down upon its devotees as

they bow before the various images in the temple. Of the latter there is a great variety, for the promulgators of Caodai-ism are very broad and liberal. Do you wish to worship Buddha? Yonder is his image. Or perhaps you prefer Confucious or Laotse. They too are here. Jesus, did you say? He, too, has a place. Over there you will find an image of the Christ.

The inclusion of Christ in the number of their deities was a master-stroke on the part of the founders of this religion or, rather of the founder, Satan himself. Many who had given a mental assent to the truths of the Gospel have been swept into this religion, for they are led to believe that they too worship Christ. "Caodai-ism" purports to be a truly ANNAMESE religion; it is in reality a political organization, with a mixture of Theosophy and Spiritism to give it a religious aspect. During the three years of its existence "Caodai-ism" has gained tens of thousands of adherents, many temples have been constructed and innumerable meetings held. The French Government, however, has pierced through the religious mask and disclosed the true character of this society, and is now taking active measures to suppress it. This has aroused the

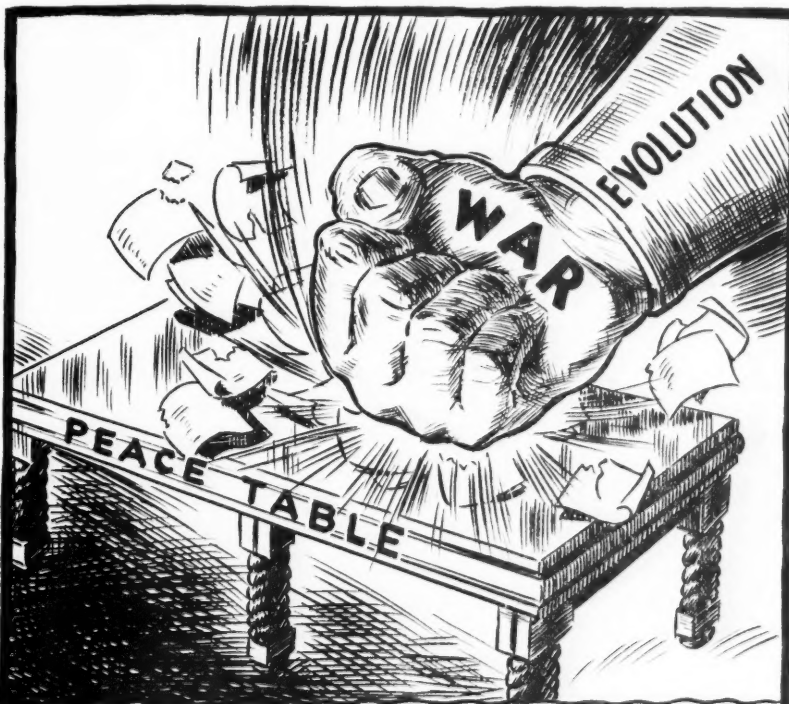
ire of many of the village officials in the South, and they often take their spite out on the Christians, who, they say have more liberty than the "Caodai-ists."

As a result many of our Christians have had to endure bitter persecution. Especially was this so in the little village of Ninh Thuan, where nearly all of the officials had followed the new religion.

That afternoon Mrs. Carlson took the folding organ into the chapel and taught the children to sing hymns, while the preacher, several Christians and I made visits and explained the Gospel in a number of homes. In nearly every home we entered there were "Caodai-ists." We had prayed for guidance and now was our opportunity to make known the Gospel. There was, of course, some hostility but we could see a change in their attitude as we sought to "Speak the truth in love." Praise God for definite results. That afternoon eight people "turned to God from idols to serve the living and true God." In the evening we held an evangelistic service in the chapel and three more accepted Christ as Saviour. The next day, after a service for the Christians, we returned home.

We feel that a victory has been won and want you to rejoice with us. Among those who have recently accepted Christ are FIVE MEMBERS OF THE VILLAGE COUNCIL. Like Paul, these men had hotly persecuted the Church; like Paul, once they had caught a glimpse of their Redeemer, their zeal was transferred to the cause of Christ.

The Ninh Thuan Church now numbers (Turn to page 9.)



*The Philosophy of Friedrich Nietzsche
built upon Evolution, became the basis
of German Kulture, and laid the found-
ation of the World War.*



THE SUPREME PHILOSOPHY INSPIRATIONAL NUGGETS



Man is the Crowning Work of Creation; The Masterpiece of the Infinite;
With a Soul as big as an Empire; And with the Equipment of a God;
Built to be a Citizen of the Universe Forever; As the Pal and Partner of the Creator;
In His Stupendous Program of developing and unfolding the Universe Forever.

By Dean C. Dutton, Oklahoma City, Oklahoma

THE CREATOR IS RUNNING THE UNIVERSE, NOT MERELY THE RELIGION OF THIS EARTH

Our conceptions of the Creator have largely come to us from Theology. When we speak of God we instantly think of Church and Religion. Is not this utterly too limited a view of the Infinite?

We would not take one thing from the worship side of interest in God, but should we be satisfied with anything less than an entire, composite view of our Creator?

We would have you have a greater conception and experience in worship, but to do justice to Him we must see Him in the majesty of not merely running religion but **RUNNING THE ENTIRE UNIVERSE.**

The God of the Infinite Laboratory!

To many the Creator is but:

The Chaplain of the Universe;

That He is running a confessional;

That He is dressed in clerical robes;

That He is giving His attention to litanies and processions.

That He is running the religion side of the Universe.

Others think that He is a crabbed School Teacher

With a long oak pointer watching to catch some one doing wrong to find an occasion to punish.

When one goes out into nature and observes the footprints of the Creator one gets an entrancing vision of the reality and interesting, human greatness of the Infinite Father-Creator.

* * *

To see Him in the midst of blue prints of worlds yet to be built and now under construction:

HE IS AN ARCHITECT AND BUILDER.

To see Him manipulating His 92 magic elements,

HE IS A GREAT CHEMIST.

To see Him among the mighty forces,

HE IS A GREAT ENGINEER.

To see Him marshaling His Billion World Program and ordering His tremendous Galaxies about,

HE IS A GREAT GENERAL.

To see Him in the midst of Rolling Thunder and Nature's Music,

HE IS A MIGHTY MUSICIAN.

To see Him:

In the midst of His Sunrisings and Sunsettings;

In the midst of His infinite varieties of wonderful colorings;

In the midst of the endless varieties of beauties, grandeurs and sublimities

HE IS A GREAT ARTIST.

To see Him in the midst of His flowers, fruits and grains

HE IS A GREAT HORTICULTURIST.

To see Him in the midst of His 522,400 varieties of birds, animals and fishes,

HE IS A GREAT NATURALIST.

To see Him in the midst of His 12,000,000 varieties of bugs and insects. (See Illinois State University report)

HE IS AN ENTHUSIASTIC BUGOLOGIST.

To see Him in loving fellowship with His dear children

Blessing everything to their good;

Bringing to them great experiences;

Giving guidance across a lifetime;
Hearing their prayers for blessings upon others,

HE IS A GREAT LOVING FATHER.

We have a REAL God

In a REAL Universe

At REAL tasks

Working according to REAL laws

Accomplishing REAL things

With the relish of a REAL joy

With the soul of REAL gladness

With the heart of a REAL Father.

THAT IS OUR CREATOR.

* * *

In the laboratory of human experience there is nothing more real than a rapturous sense of God. He not only has capacitated man His masterpiece to sense Him but He has a wonderful power to reveal Himself to man. So that above all the revelations we find of Him in nature the greatest and clearest is that **HE IS OUR LOVING FATHER.**

He has so revealed Himself to His dear children,

That **WE SENSE** that

He knows us intimately.

He knows us as a loving Father.

He has a great plan for our life.

He has plans for unfolding our life.

He will guide us throughout this unfolding.

He will make everything work out for our good.

He has us in His great heart as a part of His program of the Universe.

We are to be His messengers of loving kindness to His other dear children.

He has given us His wonderful word that we might see how precious He deals with His children and that we may have His glorious promises as our guide and inspiration.

He proposes to take us into partnership with Him in winning the world to Him. So He proposes that He work with us and He is to have a tithe of our income.

He knows how rough the voyage of life is so He has planned to have us set apart one seventh of time so we can spend a whole day with Him in blessed worship and fellowship with His dear children.

He is ever watching us, not to catch us doing wrong, but looking for every possible opportunity to help, guide and direct us.

He has endowed us with intellects like His own so we may think His thoughts. He expects us to read much so He has inspired great men to write. He wishes to keep our intellects alive by memorizing great passages from His word and throbbing poems. He has inspired the great poets to write that we may make them a part of our lives by memorizing them.

He has given us the great privilege of prayer. He loves to have us tell Him every little thing of interest. Not that He does not already know but when we talk it all over with Him then we get Him in on all of our life and we are mellow and yielding to His blessed will for us.

He has given us the Savior so we may be constant overcomers and also that we may have Him as our precious Friend.

He has given us the Blessed Holy Spirit that we have Him as our Inspirer, Guide and Comforter.

One cannot come to know that there is such a wonderful God as we see in nature and again to meet Him intimately as a loving Father who will absolutely marshal everything for our good and include us in His big plans—I say one cannot sense all of this without a growing sense of an **ENTHUSIASM** over such a relationship. An enthusiasm that will grow and grow into a blazing flame of gladness that no storm can quench or trouble kill. No matter whether we are on the mountain top or in the valley; in calms or storms—there abides unaffected by any earthly material thing the consciousness of the greatness and blessed reality of a loving Heavenly Father. The presence of God is a part of the basic "Subirrigation of the soul" out of which comes an enthusiasm ripening into a great gladness.

THE BIBLE IS A SUPERNATURAL BOOK It Is Astronomically Correct

We now have telescopes through which we can read ordinary print 25 miles distant. Such powerful glasses knock holes in false systems of the past.

During the centuries the Bible was being written many works on astronomy were also being written. Great havoc has been made with all ancient systems by the telescope. Not so with the BIBLE. It is astronomically correct.

Anaximenes taught that the world was the shape of a table, Leucippus, a drum, Pindar, that it stood on pillars; others on the head of Atlas; others that it stood on the back of a huge elephant and when it moved there was an earthquake.

Plato, Aristotle and Pythagoras argued that the earth was a living being. The volcanoes was the earth vomiting.

The telescope, spectroscope and navigation have torn to shreds all these teachings. But five thousand years before Columbus the Bible declared,

"He hung the earth upon nothing."

"He sitteth upon the circle of the earth." "Behold the circuits of the earth." All this plainly teaching the rotundity and globularity of the earth.

The Stoics taught that the moon was larger than the earth. The Shastas, to this day, claim that the moon is many times larger than the earth and fifteen thousand leagues farther from the earth than is the sun. Heraclitus, Parmendes, in fact all the ancients insisted that the moon was much larger than the earth or sun and shone by its own light.

We know that the moon is smaller than either the earth or sun and shines by a borrowed light.

Listen to God's book.

"He made the greater light to rule by day and the lesser light to rule by night." And as to the light of the moon, it says, "Behold the moon; it shineth not."

The Ancients taught that there were at most a thousand stars.

How comes it that when all other ancients were saying a thousand stars Moses wrote "Like the stars without number."

It is unthinkable that as late as 175 years

(Turn to page 9.)

QUIZZING THE EVOLUTIONISTS

By, Dr. Arthur I. Brown
Vancouver, B. C.

In spite of the opinion of dyed-in-the-wool[®] believers in the theory of evolution, that to ask too many questions,—especially those which cannot be answered satisfactorily—is an indication of gross ignorance on the part of the questioner, we are tempted to indulge in this pleasant diversion.

The questions will be such as really ought to receive an answer if evolution is at all capable of proof. They will not be trifling and unnecessary but important and basic; and the inability of our opponents to give reasonable explanations will surely reveal the woeful and ridiculous paucity of the evidence available to support belief in a bestial ancestry for mankind.

The consistent, thorough-going evolutionist eliminates the Creator of Genesis as the Supreme Cause of all things, preferring to postulate some Pantheistic Abstraction, which he delights to call "Primal Source" or "First Cause", or "Absolute", whatever those terms may connote. They can be made to mean much or little depending on the credulity of the individual.

The believer in the Bible as the Infallible Record of God has a logical and scientific explanation for all things; "In the beginning God." No amount of scoffing at the idea of a Personal Creator as given in Genesis, will suffice to wipe Him out of the picture, as the enemies of the Christian faith seem to think. Unless a better explanation can be given us, surely there is no compulsion on our part to change our belief.

And so, our first question concerns origins. May we ask the evolutionist how he accounts for the origin of Matter? What is the source of Force and Motion? What is the explanation of Life and Species?

If Matter was not created by God, there are two alternatives,—either it is eternal, with no beginning and no ending; or somehow, sometime in the dim ages of the distant past, it created itself.

Either of these possible solutions are opposed to all that we know of matter. How could lifeless material, devoid of any peculiar and necessary power possibly be eternal? There cannot be two Absolutes, we are told, and accordingly, if there be some "Source" or "Cause" which is eternal, matter cannot occupy the same exalted position.

To state the second proposition is enough to reveal its absurdity to any thinking person. Such a miracle as that matter can account for itself, is a far greater miracle than God.

So, logic compels us to accept the dictum of the first Book in the Bible, that God, Omnipotent, Omnipresent and Eternal brought the inanimate universe into being.

When we ask regarding Force and Motion, we are told that Science is not concerned with the question of Origins. But really, that position is nothing more than a poor—very poor—confession of unbelief. They are vitally interested in the question but the truth is that unless there be a God such as we accept, they have nothing as a substitute. We refuse to let them get away with this easy method of obscuring the weakness of their position.

Literally countless starry worlds, numberless as the sands of the seashore, are whirling through space in orderly orbits. The weight of these worlds is absolutely immeasurable, and the Force required to put them in Motion and to keep them moving is too prodigious for the human mind to grasp. Is it unreasonable to inquire how this marvel is initiated and sustained? If there is a God,—such a God as the Bible portrays—all our difficulties are removed.

Without Him, they are quite insurmountable.

Evolution is forced to begin with Matter, Force and Motion already in existence, but a scientific approach to the question demands that we go further back than that. This the Christian is not afraid to do, refusing to fall down and worship Evolution, with a capital "E", as if it were some sublime, and supernatural entity capable of performing anything and everything necessary, without a God.

Of course, this materialistic evolution, which, after all, is the only consistent form, roots in non-supernatural concepts. These ideas are reborn under varying impulses within the narrow limits of the natural mind, which thinks it is "discovering" something new, but in reality, is old.



Arthur I. Brown

It has been said that: "Theories of evolution have chased each other off the field in rapid succession for thousands of years."

Prof. H. F. Osborn writes in "Origin and Evolution of Life," preface, p. 10: "From the period of the earliest stages of Greek thought, man has been eager to discover some natural cause of Evolution, and to abandon the idea of Supernatural intervention in the order of Nature."

History, therefore, repeats itself, because the human mind naturally seeks to account for things without God. Eggs, mud, fire, water, air, have all been tried out at one time or another as the causation of all things, and in later years, we hear of "atoms", "gemules", "vitalized molecules" and other monstrosities.

Six centuries before Christ, Thales of the Ionian school, the earliest school of philosophy, believed that water was the "principle" from which all things grew, and into which all things were ultimately resolved. Anaximenes favored Air, and Heraclitus, Fire.

Democritus, disciple of Leucippus, promulgated what is considered to be the first "wholly and exclusively materialistic phil-

osophy." In this, the fundamental basis, was the "atomic" theory. He thought that the soul consisted of atoms, the motion of which produced life. Mind was "a phenomenon taking its origin from the mathematical constitution of certain atoms and their relation to certain others."

The ethical result of the Darwinian philosophy is identical with that of these ancient speculators, and they were no more absurd in their speculations than their modern disciples, who clothe their ideas in rather more grandiloquent phraseology in order to impress the impressionable.

Darwin confessed that he was in a hopeless muddle as to the origin of things. Edward Clodd states in his "Story of Creation":

"Of the beginnings of what was before the present state of things we know nothing and speculation is futile."

Matter, Force and Motion, then, are inexplicable puzzles to the evolutionist, even though he may talk very learnedly about light, heat, electricity, magnetism, chemical affinity, gravitation, and other phenomena of nature. But as to the source of these mighty and amazing forces, he has no solution.

Lord Kelvin said:

"One word characterizes the most strenuous efforts for the advancement of science that I have made perseveringly for fifty-five years. That word is failure. I know no more of electric and magnetic force, or of the relation between ether, electricity, and ponderable matter, or of chemical affinity, than I knew and tried to teach to my students of natural philosophy fifty years ago in my first session as professor."

The greatest living scientists know nothing more than Kelvin. The eyes of the scientific world are looking anxiously to Einstein as the Moses who may lead them out of the Egyptian darkness into the full light of the Promised Land of Science, but with all his massive intellect, and colossal imagination, he seems to be as helpless as all the others in giving any adequate explanation of the universe. Just the other day he scrapped his original theory, adopting a new one which may be discarded tomorrow. He presents the new conception as "a closed box" hoping that he or someone else may open it, and find inside the secrets of God.

These vain imaginings of man would be laughable if they were not tragic. All we know or ever can know in this age is what the Bible reveals: "In the beginning God created." As to the "how" of the tremendous operation, we must remain in ignorance until there is another Revelation from the Creator Himself. Soon, there comes a day when we shall see Him face to face, and shall be like Him, knowing as we are known.

Until that glad morning breaks, we may well rest content in the satisfying knowledge that our Lord Jesus Christ is the supreme Source of all things. He it is.

"Who is the image of the invisible God, the first-born of every creature; for by Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him; and He is before all things, and by Him all things consist."

"And He is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things He might have the pre-eminence. For it pleased the Father that in Him should all fullness dwell."

Piracy used to be legal, but when made a crime, it disappeared. The same is true of slavery. Why should war, the most stupendous of crimes, wear the crown of legality?

—Senator Borah.

Why I Believe the Jews Have a Future

By Keith L. Brooks
Editor Bible Lovers' Digest
2003 Addison Way, Los Angeles, California

A teaching that has had strong emphasis among Premillennial Bible students for many years—namely that the Jews are yet to be re-gathered and re-established in their land according to covenant — is today being challenged by several leading Premillennial teachers. To say that they have departed from the faith or have ceased to be Premillennialists, as some have been wont to say, is unfair, for one may still hold to our Lord's literal and personal return prior to the millennium with wide difference of opinion as to details connected with the event.

The present challenge on the Jewish question is being based upon the view that the Old Covenant, embracing all the promises of national existence for Israel, is entirely set aside by the terms of the New Covenant—forever cancelled. The promised blessings of the Old Testament, spiritually interpreted, we are told, immediately become the inheritance of all believers, Jew or Gentile, composing the true seed of Abraham. Because of the disobedience of that generation of Jews living at the time of our Lord's first advent, it is said that all promises as to the restoration of the Jews to the land, are swept away, meaning that a large part of our Old Testament is filled with detailed prophecies concerning the last days, which have no practical use and will never be fulfilled.

A six-fold consideration has thus far prevented the writer from embracing this position. These are here presented briefly in the hope that if any of our brethren can show our position to be unscriptural, we may have the best light attainable.

1. The Old Testament is Not Completely Set Aside

The writer has always believed that the Old Testament stands as the expression of the will of God forever, except in particulars wherein Christ by His teaching, death and resurrection, has modified it. The Epistle to the Hebrews, in informing us of the "better covenant" which now supercedes the old, tells us specifically the features that are modified by the finished work of Jesus Christ—the ordinances relating to forms of worship, duties of the tabernacle or temple, the sacrifices, the priesthood, the feasts, Sabbaths, etc. We have never taken this to mean the setting aside of ALL the unfulfilled covenant promises and prophecies of the Old Testament. We would prefer to have specific warrant from the New Testament before teaching that the work of the cross affects the prophecies concerning the latter-day fruitfulness of Canaan and the regathering of the Jews from among the nations.

But, if according to plain statement, the Old Covenant is done away, by what method shall we divide it so as to find portions that yet may be fulfilled?

2. Large Portion of the Old Testament Carried Forward

Not only do we have specific instructions in the New Testament as to how the Old is affected by the redemptive work, but we have evidence that many of the Old Testament promises and prophecies do stand, for they are carried forward in the New Testament and placed in the future. There is, it is said, eight times more in the Old Testament about the second advent than there is about the first.

Among the events associated with the King's coming in glory is the calling out

of the children of Israel from the nations and the re-establishment of them in Palestine. We believe we have New Testament warrant, both in plain statement and in symbolic language for saying that the budding again of Israel is carried over to the time of Christ's return. The remarkable thing is that there could be a possibility of regathering a people so long and so far scattered, yet after nearly two thousand years, we have abundant evidence that the Jews are being preserved as a distinct people for some mysterious purpose.

3. Terms of Conditional Promises May Yet Be Met

Does the disobedience of one generation of Jews render FOREVER null and void the great mass of detailed promises concerning their future national existence? That "blindness in part" happened to Israel as a result of the actions of that generation is evident, but suppose a future generation of Jews, should repent and receive Him? Might not the terms concerning their national existence then be carried out? If not, to what purpose has Providence maintained their nationality and fired the people to this hour with the hope of restoration to the land?

Gen. 22 informs us with what care Abraham provided himself with a burial plot for his family in Machpelah. He was a sojourner in the land and only wanted a spot in which, as a dead man, he might await God's time for putting his seed in possession of Canaan. Is it not passing strange that this very site should remain clearly identified to this day, marked with a jealously-guarded mosque, venerated alike by Jews, Moslems and Christians? Age after age it has been a means of keeping alive in every successive generation of Jews, the hope of eventually possessing the land. Is that hope to be forever disappointed?

4. Promised Blessings Apply to the Literal Nation of Israel

We hold that a distinction should be made between the spiritual "seed of Abraham" and the "children of Israel" or the "twelve tribes" or "Israel and Judah." There is indeed at the present time an "Israel of God," a believing remnant of Jews, but this can hardly mean that the church is identical with the tribes of Israel or realizes the specific promises to the twelve tribes.

The threats of God had a literal fulfillment in the literal nation of Israel. Along with these are promises that a day is coming when, as a result of national repentance, there will be a national regathering and restoration to the land. Will they not have a literal fulfillment in the same literal nation of Israel, preserved through the centuries for that very purpose?

5. Prophecies Already Partly Fulfilled

Scores of Old Testament prophecies affecting the JEWS have been in process of fulfillment throughout the present age and some are being realized before our very eyes. It was predicted of the nation that they should be given over to blindness and hardness of heart (Isa. 6:9-10). They were to be made subject to enemies, their cities besieged (Lev. 26:15-17, 25-26). They were to be taken out of their land, removed to all countries (Deut. 28:25, 63, 64). Everywhere they would be oppressed (Deut. 28:29, 43, 48). Everywhere they should be restless, trembling, sorrowful, without assurance of

life (Deut. 28:65-67). They should be without national government until He whose right it is should come to reign (Ezek. 21:25-27; Hos. 3:4). These things have been true of the JEWS for centuries. They are today an astonishment and a byword among the nations (Deut. 28:37).

We have also many predictions concerning their land. It should lie unfruitful and desolate during the long period of their dispersion and until the latter days (Lev. 26:31; Isa. 61:4; Lev. 26:22; Isa. 6:12; Jer. 18:16). These have been fulfilled in the land of Palestine.

But there are just as explicit predictions concerning a restoration of the people and the land in the latter days. The very people who were to be scattered among the nations (Lev. 26:33) were as plainly told that they should again be brought out and put back in their own land. The very land that was to be made desolate has the promise of fruitfulness in the latter days and that its wastes shall be rebuilt and its cities inhabited (Ezek. 36:10).

We are told of a day when God will forgive the sins of the nation of Israel (Jer. 31:34). The fear of God will be put in their hearts (Jer. 32:39-40). Upon the house of David, the inhabitants of Jerusalem, God declares a spirit of grace shall be poured out so that they shall look upon the very One pierced by their forefathers and be in bitterness (Zech. 12:10). While this had a partial fulfillment in those Jews who received the crucified Christ (Jn. 19:37) the Revelation carries this prophecy on to the second coming (Rev. 1:7).

Blindness in part happened to Israel. It is not total and forever—only until the fullness of the Gentiles be come in (Rom. 11:2, 25). Jerusalem shall be trodden down until the times of the Gentiles be fulfilled (Lk. 21:24). Jerusalem is still under Gentile domination, overrun with hellish religions. But what comes after the UNTIL? As we understand the prophecies, there will be a regathering of Israel and a simultaneous outpouring of the Holy Spirit upon a whole nation. The effect upon the Gentile nations of seeing a whole nation converted to God is described in Isa. 60:1-5. By national conversion, we mean that every individual will confess Christ as Lord and King (See Jer. 30:3; Ezek. 37:21; Jer. 30:24; Amos 9:15; Isa. 27:12; Jer. 30:18).

6. Reestablishment Suggested in Type and Shadow

We have indications of this order of events in type and shadow. For instance: In the story of Jacob (father of the twelve tribes) we read in Gen. 35 of his final return to Bethel after his years of exile. There are remarkable parallels. As Jacob left the house of God for the land of exile, so has the people descended from him. As God said to Jacob: "Arise and go up to Bethel," so He will yet call Israel to the place of divine privilege. As the immediate effect upon Jacob was to purge his house from idolatry and to issue in a change of his ways, so the nation will yet be purged from their final idolatry under Antichrist. As the terror of God fell upon the Shechemites, so will terror fall upon the enemies of the Jews when God resumes His dealings with them. As Jacob, when returned, built another altar, so will Israel once more worship God acceptably. As national prosperity was here assured to Jacob, so shall the prosperity and blessings promised through the prophets come to Israel. As God said unto Jacob, "the land will I give to thee and thy seed," so will He say to the restored nation. As Jacob poured oil on the pillar erected at Bethel, so will God pour out the Spirit upon Israel and upon all flesh.

Conclusion

Is it not for Christians today to heed the words of Isaiah (62:6-7): "Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, until he make Jerusalem a praise in the earth?"

Feed My Sheep If You Love Me

Evangelist E. F. Webber
Los Angeles, California

After Jesus fed the disciples He said, "If you love me, feed my sheep."

Some people think that because Jesus asked Peter if He loved Him three times, it was because Peter had denied His Lord three times, but this is not true. When Jesus gave Peter that look of compassion that drove Peter to repentance, and tears, He forgave all, and when the Saviour forgives He forgets. Jesus had a reason for His thrice repeated question.

The one outstanding lesson that Jesus tried above all things to teach His disciples during the three years they were taught by Him was, "Other sheep have I, who are not of this fold." When Jesus saw the multitude He was moved with compassion; His heart bled for them; His tears flowed for them for they were as sheep without a Shepherd.

Again in the discourse on the bread of life, after feeding fifteen or twenty thousand hungry folks, He came to that part of the discourse where He told the multitude that He was the true bread sent down from Heaven and, unless they partook of His flesh and blood, they had no life in them. Slowly shaking their heads, the crowd moved away and it seems I can now see that sad face of the Saviour as He stands — such a forlorn figure, watching them go away. When the last one had left, He turned to the little handful and asked, "Will you go, too." And it was the stalwart Defender of the Faith, Peter, who answered, "To whom shall we go, Lord, we are sure that thou art the Son of God and thou hast the words of life?"

"Lord, wilt thou at this time restore the Kingdom to Israel?" They wanted to know when His kingdom would be established. Now, hear His answer, "It is not for you to know the times, or the seasons, which the Father hath put in His own power. But ye shall receive power from on high to witness unto me," namely, to feed my sheep. And so when the Lord asked Peter if he loved Him, Peter said, "Yes, Lord, I love you." Jesus said, "Feed my sheep." Then the second time he asked, "Peter, do you love me," it seems I can see a look of sadness shadow Peter's face, but he answered: "Yes, Lord, I do love you." Jesus looking into those troubled eyes of the fisherman, answered: "Then, Peter, feed my sheep." But the third time the Saviour put the question, "Peter, lovest thou me?" It seems that I can see the tears now begin to fall from the big hearted fisherman's eyes and he seems to me to say, "Look, Jesus, look right into my heart, read what is there—you know all things. That heart is an open book to you. You know I do love you," and the Master answers, oh, so tenderly, "Feed My Lambs." And still the great lesson Jesus tried to teach was not learned by those disciples, but praise God, there came a day when the vision burst into their heart. It was the last day of the Saviour on this earth. Gathering His disciples to the Mount of Olives, once more He gave that command with His last words, "Feed my sheep." "Go ye into all the world and preach the Gospel unto every creature." Feed my sheep. After those last words God's cloud of glory descended and charioted Him back to His Father in Glory. With those last words ringing in their ears, they gazed earnestly upwards as He was taken up and parted from them. What grief! What anguish! What sorrow! It seems I can hear Thomas ask, "Do you think we will ever see Him

(Turn to page 11.)

"Contend for the Faith"

Gerald B. Winrod, who has, in recent years, headed a flying squadron of Defender speakers in conferences over the United States has devoted the last five months to one community, Oklahoma City. In his travels, many invitations have been extended to him to settle in one place. A great central hub has been needed for some time, as a Defenders center and the Oklahoma City Defenders Tabernacle is designed to meet this need.

Oklahoma City has been visited by a sweeping revival during these five months. Meetings have been held every night, except Saturday, with noted speakers alternating. As these words are written Lucius B. Compton, the great Southern evangelist, is drawing to a close one of the most successful revivals ever held in the city. The altars have been filled night after night with seekers. Mr. Compton is a rugged, positive, forceful, dynamic preacher. As a boy he got into the mountains and the mountains got into him. He possesses a soul-bigness, capable of harnessing and directing the energies of God. He is called "the Mountaineer Preacher."

Now that the Oklahoma City work is firmly established, Mr. Winrod has once more turned his face to the field and Rev.



M. A. McCone, the well known Baptist evangelist, has assumed the responsibilities of the Tabernacle, as Mr. Winrod's assistant. The gospel continues on the wings of KGFG, and there is no way of knowing how many countless thousands of homes are being invaded weekly with the Defenders' Testimony by radio.

Not many weeks ago Mr. Winrod announced that he would give away a Bible to the radio listener that wrote in from the most distant point. Letters came from many distant states, and the Bible went to a gentleman in Saskatchewan, Canada.

Defender Conferences are now getting under way. That the Defender Family may follow the speakers with its prayers the following itinerary is being provided. Defender Conferences will be held in the following cities during the month of March: Lima, Ohio; Fort Wayne, Indiana; Muskegon, Michigan; Grand Rapids, Michigan; Lansing, Michigan; and Kalamazoo, Michigan.

Two squadrons of speakers are taking the field. One group headed by Arthur I. Brown and the other by Gerald B. Winrod. Every member of the Defender Family may "Contend for the Faith" by holding the speakers and meetings up in tenacious prayer.

Hand this paper to a friend. Suggest he subscribe.

"One of the Most Amazing Stories Ever Told"

appears in the new issue of

"The Evangelistic Messenger"

The doors of God's Treasures are opened to us in this article, and we get a new glimpse of the mighty omnipotence of God. You need this encouragement.

"Now This Explains It"

has helped thousands all over the world. It is a booklet of comfort messages written for those who are passing through mysterious testing and trial.

These publications are sent free of cost as the offerings of God's financial stewards will permit.

Address Publisher

REV. CHARLES H. C. JACKSON
506 North 72nd Street, Seattle, Wash.

THE GOSPEL COMPARED WITH "CAODAI-ISM"

(Continued from page 5.)

about 40 adult members, some of whom are fairly well-to-do. They are making arrangements to tear down the old chapel and build a new one, and hope during the coming year to call a preacher. All this because sin was confessed and restitution made.

The remaining members of the village council made a formal protest to a higher official, saying that since so many members are accepting the Gospel, there would soon be none left to look after the temples and keep them in repairs. This official replied that religion was a matter of the conscience, and that no official was obliged to pay money for the upkeep of a temple if he did not so desire. These remaining council members are a rather gloomy lot today, but it is their sin that makes them so, and their religion avails them nothing. Will you not pray with us that these men, as well as many others, will soon have the assurance of sins forgiven through faith in the Son of God Who loved them and gave Himself for them? Only then will the gloom of "Caodai-ism" be scattered, and they will "joy in the God of their salvation."

THE SUPREME PHILOSOPHY

(Continued from page 6.)

ago the Ptolmaic system of astronomy was taught in Yale College. This theory held that the earth was the center of our solar system. The Bible is in harmony with the Copernician system. It was there when the scientists arrived. Why? Because it is God's book.

The Bible is full of astronomical statements that until yesterday caused the laughter of sceptics. Job speaks of the empty place in the north.

The sceptics have had many a laugh over that. What are the facts?

In every direction the telescope is turned we see innumerable stars but to the North—the empty space.

No wonder the great astronomer exclaims "The telescope but tells the story God has written in His Book."

THE SUCCESS FAMILY

The father of Success is Work.
The mother of Success is Ambition.
The oldest son is Common Sense.

Some of the other boys are: Perseverance, Honesty, Thoroughness, Foresight, Enthusiasm, Co-operation.

The oldest daughter is Character.
Some of the sisters are: Cheerfulness, Loyalty, Courtesy, Care, Economy, Sincerity, Harmony.

The baby is Opportunity.
Get acquainted with the "old man" and you will be able to get along pretty well with the rest of the family.

How the Greek Orthodox Church Captured Russia

By, Rev. M. Billester, Toronto, Ontario, Canada

Russian history may be traced back to the beginning of the eighth century. At that time Russia was a small kingdom of united pagan tribes. These tribes knew nothing of God and worshipped idols.

Near the end of the ninth century there came into power a man by the name of Vladimir. He was very ambitious. Not being satisfied with things as they were, he began to study conditions and sought to bring about some general improvements. He toured other countries to study their ways. When Vladimir went to Greece he met a young Grecian princess with whom he fell in love. When her hand was asked in marriage she refused because Vladimir was pagan. That displeased him very much, so he returned to his country and was almost ready to declare war against Greece, but upon further consideration decided that after all there may be something in other religions that he and his people did not have.

He then sent out a request in the form of proclamation to the effect that he and his people would be glad to learn about other religions, inviting those who wished to do so to send their representative empowered to administer before him their religious rites. This, of course, brought representatives from all nations and tongues. Jews, Mohammedans and Roman Catholics came, but all these were rejected. Then came the Greek Orthodox Church with their priests gorgeously dressed and their services with burning candles and the smell of incense appealed to Vladimir for it was somewhat like Russia's own mystical pagan practices. Undoubtedly Vladimir's desire for the beautiful Greek princess also had something to do with his decision to embrace her religion.

Another proclamation was issued, but this time to his own nation, informing the people of the acceptance of the new religion, namely, the Greek Orthodox, commanding them also to come from every part of his kingdom to the river Dneper for baptism and initiation into the adopted religion.

This brought people from every corner of the small dominion. His subjects came, as commanded, but felt they were driven into something of which, up to that time, they had not heard, much less understood. Therefore without the Gospel, without a preacher, the nation was as it were, converted in a day to the Greek Orthodox faith.

Let us bear in mind that Russia was a pagan nation. Let us also remember that these people were forced into the acceptance of a new religion without instruction. Therefore, even after initiation and baptism, Russians still remained worshippers of idols. Many people who were driven to the baptismal service took their idols with them under their garments. Consequently they had their idols baptized at the same time. They took their idols back and put them in the same places and worshipped them as formerly, the only difference being that they were baptized idols.

The baptism of the people did not divest them of the pagan conception of worship though, in most cases, the idols were eventually destroyed. The people craved for visible objects of worship which still is true of many Russians. The idea of worshipping God in Spirit and in truth is absolutely foreign to the Greek Orthodox mind. To pacify the mind of the Russian people, the worship of Ikons was instituted, and up to this present day in every orthodox home you can always find, in a corner, a small

Ikons which is a portrait of some imaginary saint, apostle, the Virgin Mary, Christ, or God the Father pictured as an old man with white hair and beard. Before the Ikons hangs a small lamp filled with oil which burns in most homes both day and night. Without the presence of an Ikons, to the Russian mind, worship is incomplete.

To further pacify the great hunger of the Russian soul and to induce the people to utterly despise and reject all other forms of religion, the ecclesiastical body in the synod caused the Greek Catholic Church to be exalted as the first Apostolic and foremost religion by permitting a recognition of the incorruptible Russian saints. This developed into such a captivating force that pilgrims came by the tens of thousands annually to bow down and worship these supposedly miraculously preserved bodies of the Russian saints. These objects of worship in the form of mummies finally reached the total sum of 46,000 before the war. Most of the worshippers believed that these saints, because of their devotion during their life time to the Greek Catholic Church and faithfulness to the Czar, pleased God to such an extent that their bodies became miraculously preserved, awaiting the day of resurrection.

As a matter of fact the worship of these mummies was invented and instituted by

the leaders for the purpose of promoting deeper devotion to the church, and greater loyalty to the Czar, both of which meant personal gain, because every pilgrim was compelled to make his contribution when entering the monastery where the supposedly incorruptible bodies lay. Their scheme worked as is evident by the fact that, for centuries, at least 70 per cent of the 182,000,000 people were believers in that faith. This included all classes of people from the Czar's throne to the plain peasantry.

The aristocracy held themselves aloof from the inferior classes and were so filled with self-importance and pride that the presentation of the Gospel calling for repentance and necessitating a humbling of their pride had no charm for them. Yet, in their hearts they were very serious people and knew that some day they would have to answer to God for their sins. The great orthodox religion suited them because they could ease their conscience by paying the priests a good sum, confess their sins and receive a statement of absolution of all their guilt. If the conscience was not fully appeased thereby they would contribute heavily either to the church or some charitable institution.

God saw the heart hunger of these deluded people, searching for, yet never coming to the knowledge of the truth. Living in Russia, it was difficult under the circumstances for them to come to a knowledge of real salvation, but God works in mysterious ways His wonders to perform. When the revolution broke out, this class suffered the most. Thousands were killed, others left the country to save their lives and found refuge in China, Belgium, Germany and about a million of them went to France; Captains, Generals, Counts and Nobles, — the aristocracy of old Russia, today is dis-

(Turn to page 11.)

ELIADA CAMP DEFENDERS' CONFERENCE

Asheville, N. C., August 14th to 23rd

Twenty-eight years ago Lucius B. Compton, founder of the Eliada Orphanage, near Asheville, N. C., who is called affectionately by his friends, "the Shepherd of the Hills," held the first camp meeting, which developed year by year into one of the greatest religious assembly grounds of the United States. The 1931 gathering scheduled for August 14th to 23rd, will be an unusual feature in that it will combine with the annual North Carolina Convention of the Defenders of the Christian Faith. This united effort and combination of speakers will provide a program of great value to all friends who can arrange their vacation to make possible their presence at the meetings. Meals are served on the conference grounds for all guests free of charge. The beautiful auditorium, seating more than 2,000, is pictured below. There are over 200 acres of ground on which the Orphanage is situated, much of the land is clothed with timber which provides ideal recreation possibilities. The mountains around Asheville constitute one of the beauty spots of America. The speakers will be as follows: Lucius B. Compton, Gerald B. Winrod, Arthur I. Brown, E. F. Webber, Clarence W. Jones, Max Wertheimer and Titus Johnson. A cordial invitation is extended to Defender readers everywhere who will find it possible to plan their vacation in a manner to visit this camp meeting.



Eliada Camp Ground Auditorium

HOW THE GREEK ORTHODOX CHURCH CAPTURED RUSSIA (Continued from page 10.)

couraged, homesick and brokenhearted. Hope has died. The future holds nothing for them. Driven from their homes they must exist as best they can in a foreign land and here lies our great opportunity to evangelize the congregation of a million souls. Now is the hour to give them the Gospel and they are ready for it.

I spent two months among them last summer and to see them as I have, Russia's former nobility who in the days of their prosperity would have refused to have harkened to me, now in the days of their destitution, gratefully, with tears filling their eyes, listening to the Gospel message, is a sight never to be forgotten. And then to watch them kneel, with hearts broken and contrite, confessing their sins and receive Jesus Christ as their Saviour, is an experience, the memory of which lingers with me still. Such scenes I have witnessed not only once, but again and again. I recommend this glorious work to the prayerful interest and support of every steward of God who shall read these lines.

A year and a half ago, a tremendous forward movement started, which was headed by Judge Urban as the Superintendent of our Mission. Judge Urban was formerly a prominent Judge in Russia. God has used him in a marvelous way. Mission stations have been established in almost every principal strategic point in France as well as Belgium with headquarters in Paris where Judge Urban, with few helpers, carries on this tremendous mission among 80,000 Russian refugees in this city alone. I saw their activities and their labor has not been in vain, for in less than a year and a half the Russians in Paris have been stirred and many are now genuine born-again believers. With wise leadership no money is wasted. Already a great work is being accomplished but gifts are urgently needed with which to advance.

Correspondence may be addressed to The Russian Mission, 317 Mission Road, Glendale, California; or to Rev. Oswald J. Smith, in care, The Courier Office, 22 Kendal Ave., Toronto, Canada.

FEED MY SHEEP IF YOU LOVE ME (Continued from page 9.)

again." John cries, "There He goes." And while they looked as He went up, suddenly two men in white appeared and standing with them, asked: "Why gaze ye so earnestly into Heaven—this same Jesus shall so come again as ye have seen him taken up into Heaven."

Then suddenly the great vision comes. What! He will come back? When? And the answer comes as they remember His words. Go to Jerusalem, tarry for that Heavenly Baptism, then go, witness for Me to the whole world,—feed my sheep, and when the task is finished; when to every nation, tribe and tongue this Gospel has been preached for a witness unto me; when the Father is satisfied that the Gospel has been preached to the whole world and those "other sheep" have had salvation's opportunity, then shall the end come; then shall the King come back and it seems I can see Peter square his shoulders as the great vision, that becomes a passion, literally bursts into his soul. He calls to the disciples: "Come on, friends, let's get to the task of Bringing Back The King, let's go to Jerusalem, let's wait for the power He promised and let's feed His sheep. Yes, Lord, I do love you. I will feed your sheep. I will prove my love for you." And Peter and the other disciples did prove that they loved Jesus.

Scattered by the persecution they went everywhere feeding those other sheep then sealed their testimony with their life blood, dying for Him and His sheep.

EASTER BOOK SUGGESTIONS

Every Christian Library should contain a copy of each of these books
Fine for Gift purposes

THE SIX MIRACLES OF CALVARY—Nicholson.....	\$.20
FACING CALVARY—Wm. Evans.....	.50
JESUS CHRIST: Was He man or Is He God?—Gouthey.....	.25
THE TRIAL OF JESUS—Branch.....	.30
THEY HAVE TAKEN AWAY MY LORD—Biederwolf.....	.20
THE JEWISH PASSOVER and From Sinai to Calvary—Sidersky.....	.25
CHRIST AND THE BIBLE—G. Campbell Morgan.....	.35
NEW LIGHT ON THE CRUCIFIXION—A. T. Schofield.....	.35
THE SHEPHERD PSALM—Wm. Evans.....	.50
SHORT WALKS ALONG OLD TRAILS—Gouthey.....	.50
WILL A JEWISH SANHEDRIN PUT JESUS ON TRIAL AGAIN—Sidersky.....	.10
HIS SURE RETURN—Norman Harrison.....	.25
CHRIST WITHIN—Gerald B. Winrod (Cloth).....	1.25

NOTE—The total value of the books listed above is \$5.00, but those desiring a copy of each may have the entire selection postpaid for only \$4.00.

EASTER GREETING CARDS

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Contains 13 beautiful Easter Greeting cards. Unquestionably the most popular box of Easter Greeting cards we have ever offered. Each card has individual envelope and friendly greeting. Most of these cards have Scripture-texts full of Easter sentiments added. No two cards alike.

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DEFENDER PUBLISHERS, Wichita, Kansas

THIS MAN'S IDEA IS A GOD-SEND TO FOLKS WHO NEED MONEY

By B. B. Geyer

This is a true story. I know this man personally. I know of the folks he has helped. I know of widows with children to support who thank him for their incomes. I know of men who lost their jobs but are now making more money than ever before. I can tell you of men and women who live better because of the opportunity this man gives them to add to their incomes. Yes, I know of literally thousands of folks to whom this man's idea of doing business is a god-send.



tells you the few things you need to do in simple, plain language. All you need to do is say you are willing to give it a trial. I'll be surprised if you don't make \$25 to \$35 a week for a few hours of your time either in the daytime or evenings. If you want to, you can stay on with him permanently either spare time or full time. Your earnings will be in proportion to the time you can devote. I know of other people who make anywhere from \$40 to \$100 in a week.

How Much Do You Need?

Perhaps you need money. Maybe you want a few extra dollars a week. Or maybe you want steady, year-round work. Whichever it is, I know you will be interested in the wonderful opportunity this man has to offer you. He is President of a large million-dollar manufacturing company. He does business in every section of the country—in your very locality. He started a few years ago with an idea. It was this. He said, "I will share the profits of my business with the folks who help me." He prospered. His business became most tremendously successful. And today it is still growing.

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Right now he needs 300 men and women in all parts of the country. He needs someone in your section to help handle increased business. To everyone who comes with him he guarantees a fair, square deal and an amazing opportunity to make money in pleasant, dignified work. You don't have to invest any capital. He has taken care of that. You don't need any experience. He

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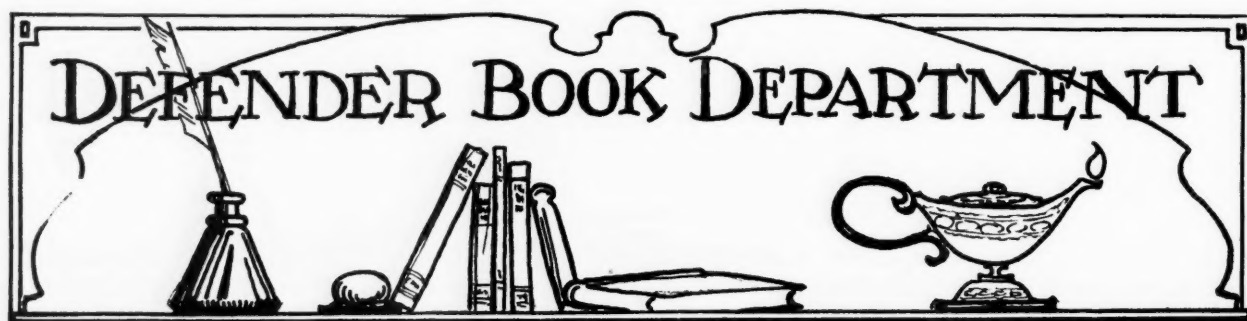
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Books reviewed in this Department may be ordered from The Defender Publishers, Wichita, Kansas.

"THE MAN IN THE WELL," by Oswald J. Smith; published by The Christian Outlook Company. Price 25 cents.

Another Oswald Smith story—and a good one! In forty-eight pages he drives home an illuminating presentation of Grace, built around a fascinating story of a man who fell in a well. Poor fellow! He had an awful time. Try as he would, he could not get out of that well. He was stunned by the force of the fall and as soon as he regained consciousness he began making plans as to how he might get out of his plight. The sides of the well were wet and clammy. A shaft of light at the top made it possible for him to see the dim outlines of moving figures.

The first visitor at the top of the well was a Jewish Rabbi who sympathized with the man and counseled him concerning the law of Moses, but the Rabbi left the helpless man in his plight.

The next caller was a priest of the Greek Orthodox Church. But an explanation of the dogmas of the church failed utterly to help the man out of the well. After this, a Catholic priest came bringing his rosary and some images. The next visitor was a lady by the name of Mrs. Baker Eddy, who did her best to make the poor fellow believe there was no well. Buddha came next, and he was followed by Confucius and other teachers.

The man sinks back in the mud. Each has given him something to "DO," but he is too weak to "DO" as they have advised. Finally, another Man, One entirely unlike all the others, came "and sprang down," put His strong arms about the miserable man and lifted him out of the well. This Man was Jesus Christ.

—And now, the booklet blends into a perfect salvation message, showing the difference between "DO" (works) and "DONE" (Grace).

This booklet should be circulated in quantities.

"MESSAGES" by W. R. N., published by Philadelphia School of the Bible. Price 25 cents.

Thirty-two poems, by W. R. N., and we have a strong feeling that these initials represent none other than William R. Newell, the noted Bible teacher.

Without doubt this is one of the finest collections of inspirational and spiritual poems published in recent years. The reader will be enriched.

The publishers did an excellent job of printing. The binding is green and the pages are held together with an artistic braid.

"THE STORY OF THE OLD RUGGED CROSS," by George Bernard, published by The Bernard Music Company. Price \$1.00.

"The Old Rugged Cross" has become one of the most famous Gospel songs ever written. It has taken a position with those two

other classics, "Jesus Lover of My Soul" and "Rock of Ages Cleft for Me." The story of how Mr. Bernard happened to write the hymn is exceedingly interesting. Tens of thousands have been brought to Christ through the singing of "The Old Rugged Cross." We are informed: "It would probably be too much to claim inspiration for the writing of this song, but the spiritual influence it has all around the world, . . . has convinced the author that he was definitely led to write it."

Not only does this book tell the origin of the hymn and relate remarkable incidents showing its influence upon the world, but the book also contains several beautiful sermonettes on the Cross by such preachers as H. C. Morrison, John Paul, Joseph Owen, I. M. Hargett, Joseph Smith, Bishop Oldham, Mert Rice, James M. Gray, and others.

"THE DE SACRAMENTO ALTARIS," Edited by T. Bruce Birch, published by The Lutheran Literary Board. Price \$3.50.

In translating the writings of William of Ockham from the Latin into the English, Dr. Birch has rendered a praiseworthy service. Dr. Birch is professor of Philosophy at Wittenberg College, Springfield, Ohio.

William was one of the great, scholarly minds whose utterances started the fires of the Reformation before the days of Martin Luther. We read: "He was inevitably led by the very force of his logic into conflict with the existing theories of thought and government, and into open conflict with the Church of Rome."

William of Ockham was born in the village of Ockham, in the county of Surrey, England, in 1290 A. D. He was a member of the Franciscan Order. As his fame increased, and as his scholarly denunciations of church wrongs began to attract attention, the Pope launched a program to bring about his destruction.

It is said of him: "Ockham, the last of the great schoolmen, keen, incisive, fearless, combative, and aggressive, was the leading spirit and master mind of that great period of unrest and upheaval, and of the germination of the profound problems, the discussion and answering of which culminated in the Reformation."

Scholars have mourned by reason of the fact, that Ockham's writings have never been available. W. J. Townsend says, "They are very scarce, and are carefully preserved in some of the great libraries of Europe." Ockham possessed a giant mind. His resources seem inexhaustible in the realms of psychology, philosophy, and theology. He was a trail-blazer to Martin Luther. Of him, Luther says: "Ockham is a wise and sensible man." The influence of Ockham upon Luther was most profound.

Ockham built up the philosophical structure of the Reformation. He possessed the seasoned mind that analyzed the whole program behind the Reformation. His was the mind that "thought the thing through." Ockham has been called "the first Protestant."

But because his writings have not been accessible, his personality has been obscure.

It is only natural that scholars should have searched here and there for fragments of writings from a pen like his. In the present compilation and translation, comprising a volume of 275 pages, we repeat that Dr. Birch has rendered a high quality of service.

An edition of *De Sacramento Altaris*, combining the Latin and English texts may also be had for \$6.00. The regular English text is \$3.50.

"BIBLE MESSAGES FOR THE MODERN MIND," by S. Earl Childers, published by The Standard Publishing Company. Price \$1.50.

Two hundred and thirty-five pages of meat; good, strong spiritual nourishment. It is the opinion of the publishers that "It has always been necessary to stress the fundamentals of the Christian religion; but there seem to be times when it is necessary to lay special emphasis upon the verities of God. The world is passing through such a period at the present time."

Dr. Childers is Professor of Biblical Literature and Exegesis, Church History and Archeology, in the Eugene Bible University at Eugene, Oregon. In this series of sermon-lectures he strikes sledge-hammer blows. He asks the modernists and skeptics for no quarter and he gives none. He is a "square-shooter" and every blow is properly aimed and timed. In this volume we have the complete text of fifteen addresses, on the following subjects:

- The Omnipotent God.
- The Divine Sonship of Jesus.
- The Personality and Work of the Holy Spirit.
- The Greatest Book in the World.
- The Formation of the Old Testament Canon.
- The Things for which the Church of Christ Stands.
- The Modern Church.
- The Power of the Blood.
- Denominationalism.
- The Names that We Should Wear.
- The Church Lost and Found.
- What About Evolution and the Bible?
- Is the Bible Scientific?
- Does Morality Save?
- If a Man Die, Shall He Live Again?

Every progressive believer should own a copy of this book. Preachers, take this "tip" from a reviewer; don't be without these addresses. They will bring to your desk a wealth of new, striking sermon material.

It is encouraging to see a scholar, a schoolman, like Dr. Childers, take his stand and declare himself openly for the old Faith, as against Evolution. The address on Evolution is deserving of special mention.

The author protests against the outrage of teaching Evolution to mere babes in such first-readers, as "The Cavemen," "The Story of the Man Who Lived in the Trees", etc. He shows how the theory destroys faith in the "miraculous element" of the Christian religion. Evolution repudiates utterly the virgin birth and blood atonement of Jesus Christ. It strikes at both the home and the church, destroys prayer and the supernatural inspiration of the Bible. It is "the relic of a heathen superstition." Greece had the same silly idea 600 years before Christ and Anaximander said: "Mud, by the influence of air, becomes a living being" — (sponsored by Turn to page 15.)

News Flashes from Luke Rader's Tabernacle Minneapolis

The opening moments of the new year 1931 found over fifteen hundred people upon their knees here at the Tabernacle, dedicating and reconsecrating their lives for service in the coming year, and asking for the guidance and infilling of the Holy Ghost. There were three great services on New Year's day, with Mr. Rader speaking upon the subjects, "Praying in the new year," "Walking in the new year," and "Living in the new year."

On January 7th to 15th inclusive, Gerald B. Winrod, Founder of the Defenders, was with us. Each night his stirring Bible messages were given to large audiences and on Sunday night hundreds were turned away. His fearless and original presentations left no uncertain tone as to his allegiance to the inspiration, infallibility and authenticity of the Word of God.

On January 16th we had a special "Russian Missions" night. A Russian student representing Count Prokonoff gave a short message and several other Russian students gave their testimonies, with a chorus of voices singing the Gospel in their native tongue. The large audience gave funds enough to buy approximately three hundred Russian Bibles.

Mr. James Neilson of the Oklahoma City Tabernacle, and formerly of the Chicago Gospel Tabernacle, came to take charge of the band, orchestra, choir and radio on January 18th. We feel confident that these organizations, under his able direction and leadership, will do wonderful things in getting out the Old Story in music and song.

On Sunday, January 18th, Mr. Rader began his two weeks series of sermons on the Great Pyramid of Cheops, the miracle in stone. A large, twenty by thirty foot model of the original Pyramid was placed upon the Tabernacle platform, showing a cross section, with the Grand Gallery, Queen's Chamber, and various passageways. This is the first time, to our knowledge, that anyone has given a series of lectures from a model of this, the greatest one of the "seven wonders of the world." Mr. Rader has been studying this subject for the past ten years, and in this series he has been giving, in a highly intelligible and condensed form, the fruits of his efforts on this subject. Both the pyramid model and the messages each evening have created wide-spread interest. Mr. Rader has produced an astounding array of facts, not only as to the perfect construction of this building, but also its unflinching paralleling with the great high-point prophecies in the Scriptures. The whole Gospel plan is given in great simplicity and minutest detail. Viewed from every angle, it shows that Shem, the reputed builder of this huge pyramid, was supervised and absolutely directed by God to undertake this almost impossible task, that this miracle in stone might stand as an altar and a testimony to God's people in the last days, as Isaiah said it would.

Over four hundred and fifty people are daily telling the Gospel by means of the symbolical Coin gotten out by Mr. Rader. Each day souls are saved and many definite results are seen because faithful ones tell the Gospel and the Lord honors his word. The Gospel is being stimulated in Minneapolis by personal evangelism.

The radio broadcasts over W. R. H. M. continue to go out daily for fifteen minutes, and on Sunday there is a three hour broadcast. It is estimated that the Sunday night message alone reaches about 750,000.

In this brief summary only some of the

Twice in a recent week I had been passed \$5 too much in making change or cash-taken as an indication of what is to come in the balance of the year, surely the Lord has many blessings in store for us here. We feel the time of His coming is drawing very near, and by His Grace, we shall endeavor to make this, the third year of the Tabernacle, count as never before in the salvation of lost souls.
—Mary Jean Miller.

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J. C. DEAGAN, Inc.



An aeroplane view of the 13-acre campus and surroundings. Blanchard Hall and Tower appear at left center and new Chapel Building at the extreme left. Much property adjacent to the campus proper also belongs to the College. The steam and electric railroads in foreground afford frequent, quick communication with Chicago.

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THE END OF THE AGE

By, Oswald J. Smith
Pastor of the Toronto Gospel Tabernacle

It is the general consensus of opinion among prophetic students that we are rapidly nearing that period in the world's history commonly known as the End-Time. Perhaps we are already at the threshold of the new order. Certain it is that the Church Age is fast drawing to a close. The times of the Gentiles have almost run out. Soon, now, the events so long predicted must take place, possibly within the life time of the present generation.

But just think what will happen? And how soon may we expect the great change? Are the facts given? Can we know for certain? Is there any answer? Thank God, there is! And we turn now to Revelation, the last book in the Bible, generally known as the Apocalypse. For here is prophecy, prophecy in fulfillment, and for the End-Time of the Age.

First of all, I want to point out that the visions of the Apocalypse will be perfectly clear to those who will be living in the time of their fulfillment. The wise, as Daniel says, will understand. The book of Revelation is written for the End-Time of the Age. It will be of untold comfort to the saints of that period. No book in the Bible will mean so much then.

But in the second place, let me say that even now, to those who will hearken to its message and diligently, humbly, prayerfully study it, it will unfold its meaning in a most amazing way. All that is necessary is to read and re-read, and then read again, and again and again, for each time additional light will be given and new secrets revealed. Thank God, it can be understood. Revelation is the only book in the Bible that has associated with it a special promise of blessing, a blessing to the reader, the hearer and the keeper. You will find it in the third verse of the first Chapter. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." So let us read and hear, let us keep or do, that the blessing promised may be ours.

Then, too, this book carries with it not only a blessing but also a curse. Listen to this from the last chapter, verses eighteen and nineteen: "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." So it behooves us to be on our guard in dealing with Revelation.

Fourth, I want to point out that the contents of Revelation has to do not with Grace but with Judgment, and hence, that there is no possibility of its fulfillment during the Church Age or the present dispensation. God is not now dealing in Judgment but in Grace. For that reason above all others I absolutely reject the historical interpretation, which finds the fulfillment of Revelation in the historical events of the past 1900 years. So utterly impossible is this interpretation that I need not even comment on it. This is the day of Salvation. God is not now pouring out His judgments. Men may even blaspheme and defy Him, and, for the most part, He remains silent. It will not be so during the dispensation of Judgment.

Fifth: To the casual reader the book of Revelation seems like a tapestry in which various scenes are thrown together in a

sort of patch-work way, but such is not the case. There is a definite, chronological sequence of events that follow each other in perfect order. But, like every historian, when some special personage comes on the scene of action or some unusual scene is depicted, the writer pauses, as it were, long enough to describe in detail what he sees, after which he picks up the thread of his narrative and goes on as before. Hence there are portions of the book of Revelation which are placed in parenthesis, namely, bracketed off from the main line of events. These must first of all be omitted if we are to intelligently grasp our subject, and our attention must be focussed, at the commencement, on the chronological order of things, uninterrupted by the bracketed portions.

Sixth:—This order is traced in our study of the seven seals, the seven trumpets and the seven vials. Hence, we commence with chapter six in which we have the opening of the first six seals described. Then we pass over chapter seven which is in brackets and has nothing to do with the main order of events, and take up the thread again at chapter eight, verse seven, where we have the description of the seven trumpets, and then continue to the end of chapter nine. Passing over chapter ten, which is in parenthesis, and the first part of chapter eleven, we commence again at the thirteenth verse of chapter eleven, and continue to the end of the chapter. Then we omit chapters twelve, thirteen, fourteen and fifteen, and, taking up the thread at chapter sixteen, we have presented the seven vials. Chapter seventeen is in parenthesis, also chapter eighteen and chapter nineteen down to verse ten. But at verse eleven of chapter nineteen we again pick up the thread of the story, which is the Second Advent of Christ, and continue from there through to the end of the Book. After having completed the study of these events in their chronological order we go back and take up the chapters which we omitted and study the various passages in parenthesis. Thus we have the whole interpretation of Revelation simplified and presented in a way that we can easily grasp.

Seventh:—In order to really understand the Apocalypse we must somewhere find a key that will unlock its message. The question arises: Did Jesus Christ, who, on the Isle of Patmos gave to His servant John the Revelation, ever before tell the story? He did. While here upon earth, on the Mount of Olives, to His own disciples, some 1900 years ago, He unfolded, in brief, the whole story of the End-Time. It is found in the twenty-fourth chapter of Matthew's Gospel. Hence, if the story was told by the same person, and that person Jesus Christ the Son of God, and if it has to do with the same experiences, then it must coincide. And that is exactly what it does. It was first told when He was in the flesh; it was next told after His resurrection and ascension. Hence Matthew twenty-four becomes the key that unlocks the book of Revelation. And what is found in Matthew twenty-four in epitomy is found in Revelation in extended review.

Eighth:—It will be remembered that in Matthew twenty-four, ten signs preceded the setting up of the abomination of desolation, which takes place in the middle of the seventieth week of Daniel, or at the end of the first three and a half years, and just before the Great Tribulation, and that three of the signs most prominent are war, famine and pestilence. Turning to the open-

ing of the seven seals in the sixth chapter of Revelation, we discover a similar record of events. Under the first seal we have a description of a rider on a white horse which can be none other than the antichrist himself, the false messiah, who takes over the reins of government at the commencement of the last seven years of the Age. Following his reign we have war, famine and pestilence. The second seal reveals a red horse representing war; the third seal a black horse representing famine; and the fourth a pale horse representing pestilence or death. All this precedes the Great Tribulation and coincides with the first fourteen verses in Matthew twenty-four. Under the fifth seal we have presented the Great Tribulation, and under the sixth seal the signs in the sun and moon. These signs, it will be remembered, follow the Great Tribulation in Matthew twenty-four as well as in Revelation six. Hence the seals are in no wise mysterious.

Ninth:—Now there is another fact that must be kept in mind, namely, that under the opening of the seventh seal, instead of having what might be expected, a concrete event, we have the blowing of the seven trumpets, which means that everything under the seven trumpets belongs to the seventh seal. Thus the seventh seal is extended right through to the end of the seven trumpets.

Then, under the blowing of the seventh trumpet we have the pouring out of the seven vials, so that the seventh trumpet extends to the close of all seven vials. In other words, the seven seals cover the entire period of the last seven years of the Age, commencing with the reign of the antichrist and closing with the Advent of Christ. The seven trumpets likewise close with the Advent of Christ, and also the seven vials. The seven trumpets, however, do not commence until the Great Tribulation has practically ended, or at least is drawing to a close, and the seven vials are poured out immediately at the end of the Tribulation period. So that while four of the seals precede the Tribulation, and the fifth seal is the Tribulation, the seven trumpets and vials all close the Tribulation.

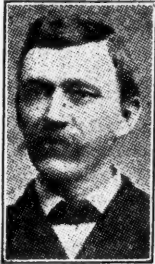
Tenth:—The seven seals are the happenings under the reign of the antichrist before and during the Great Tribulation. The seven trumpets, on the other hand, are the judgments of God upon an unbelieving world. The first four are mild in comparison to the others; so much so that the last three are called "woes." And as a result of the first woe, which is the fifth trumpet, for the first time men suffer and yet are denied death; whereas when the sixth trumpet is blown one third of the human race die. Hence there is an increase and an intensity of judgment.

Now whereas the trumpets are the judgments of God, the vials constitute the wrath of God. They are brief but terrible, and immediately upon the pouring out of the seventh vial we have the statement: "It is done." So that the wrath of the Antichrist under the fifth seal, the judgments of God under the trumpets, and His wrath under the vials, are all completed. Consequently in the nineteenth chapter we are ready for the Second Advent, the battle of Armageddon, the destruction of the Antichrist, the false prophet and his armies, the binding of Satan, the ushering in of the millennium when Christ reigns on David's throne for a thousand years, the release of Satan for a short period, his final doom, and the judgment of the Great White Throne, culminating in the creation of the new heavens and the new earth wherein dwelleth righteousness.

Eleventh:—My conviction is that these seals, trumpets and vials represent realities and are to be taken literally, unless the context clearly indicates that a figurative description is meant. And remember, symbols and types always mean everything that they infer. Something real happens in each (Turn to page 15.)

Thinking Things Through

By W. A. Ayres
Baptist Minister, Wichita, Kansas



Rev W. A. Ayres

All right thought, all demonstrated fact, all true knowledge, whether natural or spiritual, runs directly back to God. This will appear, if we really think things through.

Man is composed of soul and body. The body is wonderful, but the soul is much more marvelous. The principal elements of the soul are the intellect, the sensibilities and the will, or mind, heart

and will, as we usually express it. Memory, imagination and conscience are but subdivisions of the intellect. The mind as a part of the soul is always put first, because it is the most important. The power of abstract thought is a most marvelous thing, and shows in a way the great value of the soul. Animals do not have this power, or if at all, in only a very limited degree.

A writer has said, "In many respects, man is surpassed by his inferiors in the animal world. The ox is stronger; the stag is fleet; the fox more cunning; the bull-dog has more courage; the bird a sweeter voice; the hound a keener smell; the eagle a clearer eye, and so on. But there is one power, and that the highest, which man has above the brute, and which despite his inferior physical powers, makes him more than a match for any of them, and that is the power of thought, reason, reflection."

Thought to some extent is involuntary. In our waking hours it is seldom a blank. But it is usually under the control of our will; we think of what we please. And some thoughts are high and beautiful, while others are low and ignoble. This depends much upon education, even from the cradle. The infant that never sees or hears anything but good things will have good thoughts. The child that sees and hears and reads only vulgar, or profane, wicked things will have such thoughts; the one is a blessing, the other a curse, to mankind. What a tremendous responsibility parents, teachers and associates have! How important the choice of reading for children, as a regulation to their thinking.

Worldly talk and reading, when not absolutely wicked, will make worldly thinking. How important for all to see and hear and read religious things. Such thoughts bring happiness and enrich the soul. Pure thoughts are better than gold mines for ourselves and others, for such thoughts lead to noble deeds. "As a man thinketh, so is he."

"Better than gold is a thinking mind,

That in realms of thought and books can find

A treasure surpassing Australian ore,
And lives with the great and good of yore."

DEFENDER BOOK DEPARTMENT

(Continued from page 12.)

taneous generation). "Evolution is unreasonable because it has failed adequately to bridge five impassable gulfs."

Dr. Childers says, "Evolution encourages war." Listen to this: "Nietzsche taught that there was a super-race, and super-family and a super-man. The super-race was the German people, the super-family was the Hohenzollern, and the super-man was the Kaiser. The World War was a result of Evolution gone to seed."

THE END OF THE AGE

(Continued from page 14.)

case, something definite, awful and unmistakable. Judgment is real. These judgments are just as real as the plagues of Egypt and just as literal. What happened then under Moses is but a faint picture of what will happen when these visions are fulfilled.

Twelfth:— With the first three chapters we are not immediately concerned. They but tell the history of the Church down to the beginning of Daniel's seventieth week. We must soon be, if we are not already, in the Laodicean period. Chapters four and five are merely introductory to what follows, the setting of the stage, as it were, for "the things which shall be hereafter" (1:19). Our study commences therefore with chapter six.

(To be continued next month.)

GOUTHEY'S FORUM

(Continued from page 3.)

doctrines the commandments of men."

In contending so tenaciously for his standard of right and wrong your Pastor is likely to face the question asked by our Lord: "Why do ye transgress the Commandment of God" (feed my sheep) by your tradition?" There are a thousand questions which have to do entirely with the individual and must be settled by each individual for himself, or herself, and into this sacred realm no person has a right to enter. Much less has a person the right to dictate how a person shall, or shall not, set the affairs of that realm in order.

It is the business of the preacher to feed the spiritual life of the Church and by so doing encourage such fellowship with God as will bring each individual into such close communion with God that He can lead the individual in matters involving details in conduct. No man is wise enough to say what shall, or shall not, be done by different persons in such purely personal matters. And the reason is perfectly obvious to a straight thinker. First, no two individuals are alike, therefore no one rule will do for all. Second, the same things effect different persons differently, hence a rule of living which is meaningful to one has no meaning for another at all. Whether a thing (not mentioned specifically in the Scriptures) is right or wrong depends entirely on whether it involves the conscience of the individual — and I am writing, of course, of individuals who are divinely illuminated and sincerely seeking fellowship with God. The whole discussion should be carried much further and I may do so at some future time. You ask, "What would you advise me to do?" Insist that no man force his notions of right and wrong upon you. If, as you say, you are worse for hear-

ing your pastor don't hear him! What shall it profit a man if he gain standing in his Church and lose his soul?! Selah!! And that Selah goes for both the pastor and the hearer.

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The Need of Christian Honesty

Rev. J. T. Larsen
Longmont, Colorado

This is one of the great needs of the present age. In the midst of sinfulness, corruption, graft, theft, and slander, Christians above all people ought to be HONEST. "Honesty is the best policy," especially so for the Christian.

"But that on the good ground are they, which in an HONEST HEART, having heard the word, keep it, and bring forth fruit with patience." (Luke 8:15). This is Christ's highest estimate about those who hear the Word with an honest heart—they bring forth fruit with patience.

In Acts 6:3, deacons were to be chosen, "seven of them, of honest report." This was essential to a position of trust. It is essential to ANY position of trust, Christian, Church, political, social, or commercial. Paul in Romans, 12:17, says, "Provide things honest in the sight of all men." God must first provide us with an honest heart through regeneration, which is by faith in Jesus Christ, who is "the way, The TRUTH, and the Life." "But that ye should DO that which is honest" (2 Cor. 13:7), implies honesty of action and duty. "Providing for honest things, not only in the sight of the Lord, but also in the sight of men (2 Cor. 8:21)." There may be things said or done in the sight of men which appear honest, but how would it appear before God? "Whatsoever things are honest think on THESE things (Phil. 4:8)." Honesty in thought generally precedes honesty of word, walk, and duty. "Let us walk honestly as in the day." (Rom. 13:13.) "That ye may walk honestly toward them that are without, and that ye may have lack of nothing" (1 Thes. 4:12).

"In all things willing to live honestly (Heb. 13:18)." "That we may lead a quiet and peaceable life in all godliness and honesty" (1 Tim. 2:2). Observe here how honesty is connected with godliness. They are inseparable.

From the practical and Christian aspect of life, there needs to be honesty in thought, in word, in action, in duty, and in attitude toward God and men. There needs to be honesty in daily business dealings. Pastors need to exercise honesty in dealing with members; members need to exercise honesty with pastors. I have known of Churches thinking little of defrauding a pastor of his promised wages, why not a little more Christian honesty? If we are to expect ministers to pay their bills why should not the Churches pay their ministers so that they can HONESTLY live and pay their bills?

There needs to be honesty in business corporations, government offices, and social circles. Hypocrisy is not honesty, it is deception. To smile sweetly (?) and then think evil is hypocrisy in face and life. To speak well of a person at one time and ill another time is double-mindedness, and subtle deception, which is DISHONESTY.

There needs to be Christian honesty in statement of doctrines, in standards of right living, and in separation from that which is dishonest. Honesty or dishonesty affects both the dishonest one and the one lied to. Dishonesty is sometimes expensive—more so than being honest. Honesty at ANY COST is the best policy. Honesty for Christ's sake is a BETTER policy. Honesty of heart is the basis of all real honesty.

Teach children honesty and truthfulness. Show them the evils of lying. Show them the falseness of deception and fraud, both by teaching and example.

Twice in a recent week I had been passed \$5 too much in making change or cashing checks, which, if I had kept would be dishonest. Watch the other fellow as well as yourself, not merely for your own sake but for HIS! Theodore Roosevelt once had a cattleman working on his western ranch. One day he showed "Teddy" a few cattle he had taken from another party. "You're fired!" roared Roosevelt, "A man that will steal FOR me will steal from me!" And he was obliged to leave. Don't steal for God or from God, either in time, money, or services. Give all men, and the Lord his dues. "Render therefore ALL their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law (Rom. 13:7-8)."

Honesty in paying debts promptly is a builder of confidence in Christian people, so far as the world is concerned. Therefore, let us ask God for honesty of heart, thought, word; and speak it, write it, and practice it freely. God will reward honesty and recompense the one who deals honestly with Himself or all men. Honesty at ANY COST pays in the short run and the long run. Many a man has attained to position and power because there was no guile in him and because he could be TRUSTED to perform a certain work.

That man may last, but never lives,
Who much receives, but nothing gives;
Whom none can love whom none can thank,
Creation's blot, creation's blank.

—Thomas Gibbons.



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